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THE SOUTHERN BRANCH OF THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS

EDWARD G. MACKAY, *Vice-Chairman*, Birmingham Southern College

A Southern branch of the National Association of Biblical Instructors was organized at Memphis, Tennessee, December 1, 1923. In answer to a call sent out by Prof. Chas. F. Chapin, Professor of Biblical Literature in the Southwestern Presbyterian University, a representative group of college professors came together. Thirty-three colleges and universities were represented, either by delegates or through letters endorsing the movement.

The purpose of the organization is to foster standard courses in Bible in institutions of learning. At this preliminary meeting the Southern branch of the National organization was definitely established. The officers elected were: Chairman, Prof. Chas. F. Chapin, Southwestern Presbyterian University, Clarkesville, Tennessee, Vice-Chairman, Prof. Edward G. Mackay, Birmingham-Southern College, Birmingham, Alabama. Secretary-Treasurer, Prof. Christine Dale, Mississippi Synodical College.

The work of the Conference resulted in the following conclusions: The Bible should be taught as a part of the curriculum for the regular academic degrees. Its study should be regarded as of paramount importance in the college course. The influence of its teachings molds the mind of the student in conformity with those enduring ideals of right and justice which have from the beginning been basic in our American life. All college Bible courses should be standardized, for only when such courses are of sufficient scope and content can they be recognized as a part of the regular college curriculum.

It was decided to hold the annual meetings of the Association in connection with the yearly gathering of the Southern Association of Colleges. However, there will very likely be a special meet-

ing called next summer at Blue Ridge, North Carolina, in order to perfect the plans of organization made at this preliminary conference.

In addition to the officers mentioned above the following committees were formed: *Constitution and By-Laws*: Prof. Thomas P. Bailey, University of the South, Prof. Colby D. Hall, Texas Christian University, Prof. Chas. F. Chapin, Southwestern Presbyterian University, *Courses and Textbooks*: Prof. C. F. Arrowood, Southwestern Presbyterian University, Prof. John Knox, Emory University, Prof. G. E. Rosser, Wesleyan College, Prof. M. O. Patterson, Mississippi College, Prof. E. G. Mackay, Birmingham-Southern College.

CURRICULUM COORDINATION BETWEEN THE COLLEGE AND THE THEOLOGICAL SEMINARY

WALLACE N. STEARNS, Illinois Woman's College,

President Western Branch, National Association of Biblical Instructors

Time has come, apparently, for realignment between college and theological seminary. Already we have pre-medical, pre-engineering, pre-legal, and other preparatory courses, and we now face a like need in our own field.

To meet the needs of the times the theological seminary has developed numerous accessory departments, which in some instances have become schools. The future clergyman must be a religious specialist; and having committed himself to his task must not be turned aside to other things. The ministry, like all other serious pursuits, marks the culmination of all one's energies and aspirations. Nor can any one preacher to-day master all the phases and forms of ministerial service. There are Religious Education, Rural Leadership, Social Settlement Work, Institutional Work, and others—any one of which will exhaust the energy and talent of any one man however able he may be.

Many ways are proposed, and we beg to suggest a combination seven-year course by a compromise between college and seminary curricula. At present the average college course permits of electives up to thirty-five or forty hours—nearly three semesters. Why not encourage prospective clergymen so to elect as practically to cover the first year's work in the seminary, thus leaving the

seminary free to devote its time to advanced and special work? This would obviate the necessity for an eight year period as now proposed for college and seminary, call for better timber in college faculties, and keep prospective theologs in sight of their life-work throughout their entire period of preparation.

To the college could be assigned General Church History, Elementary Hebrew, Greek New Testament, Hebrew History, Biblical Geography and Archaeology, Elementary Religious Education. The seminary would give credit, hour for hour, for all such work. The seminary might decide on the standard of colleges so accredited. The first year, then, of the seminary, would be the present middle year, and the senior year would include studies now ranked graduate.

The advantages would be numerous:

1. Hundreds of men would have some preparation for their life-work, who in spite of all persuasion never enter the seminary.
2. The burden of an eight-year course would be lessened.
3. Better understanding between college and seminary would be established; there would be greater unity and better direction in the candidates' preparation.

A broad preparation is as highly to be desired as too free election is to be decried; nevertheless the drive of modern life with its burdens and responsibilities is so great that a more moderate course must be pursued. If future engineers, chemists, dentists, doctors are to be so jealously herded, why should prospective clergymen be allowed to rove at will over all Mount Curriculum?

Two or three items call for notice:

1. We are giving ground to scientific and literary studies and neglecting the very foundations of our Biblical studies.
2. We are training in present-day views on theological topics but failing to equip men with the very means for enabling them to steer their courses when future problems and realignments come, as come they must and will. To-day the seminaries have joined the general *debacle*, and Hebrew and Greek are well on their way to oblivion. Helpless preachers are left to follow "Lo here" and "Lo there", and shorn of the means for an honest exegesis, become mere eisegetes, loading on texts, whatever content may be in their minds at the time.

Men become mere theological tree-toads taking on the color of the last book they read. Sky-blue interpretations are hawked by the press and by virtue of *quasi* plausibility gain currency because those most responsible lack the ability to discriminate.

Many of our clerical students, if they defer language study until they enter the seminary, never take up the study, due to increasing age, difficulty, the apathetic attitude of the schools, and the fact that such courses are offered only "if a sufficient number apply." We may rest assured that other professions never leave to the judgment of raw recruits the content of the course of study. Prospective theologs should be caught as young as possible and started in the right direction. What we need to-day is not only more preachers but better ones.

The man who can read his Bible by the five rules of exegesis is like a rock in a weary land. Bewildered Christians whose brains are befuddled by linotype propaganda appearing to-day in bulletin, daily, and journal, should find in their pastors advisors who can speak with authority.

INTERPRETING THE CHURCH TO STUDENTS

SAMUEL R. BRADEN,

The Bible College of Missouri

The church is giving much attention to students at present. She speaks of them as her future leaders. They are to provide the idealism and finance for the future work of the church. Many of them, the church hopes, will enlist for professional religious service. In every way the students are regarded as peculiarly precious. In them both church and state have made costly investments of spiritual nurture and physical equipment. They must not be lost.

So the church has set herself to the task of "holding the students." How this can be done is a perplexing problem. Each man has his own opinions about its solution. Usually those who are directly responsible for work with students know less than others. Presumably the man who does not deal directly with students has better theories than others, for his theories have never proved faulty. But the man who works with students and lives in their environment all too often has seen his pet theories wither,

fade and die. What worked yesterday so successfully has lost its efficacy to-day. Consequently student work is in a constant state of flux. There are no abiding standards to which one may look.

Some church workers feel that the church must provide social life. To this end all kinds of schemes are concocted whereby the church caters to the social needs of the students. Many churches supply dinners, teas, banquets, and "feeds" as a part of their religious work with the students. Along with this goes an attempt to have hikes, picnics, student plays, and everything else which can be conceived of under the name of "activity." The results of this kind of work are somewhat definite. One can count the sandwiches and know how many "contacts" have been made on a given occasion. Besides, a picture of a student banquet always gets in the paper. One might suppose that the church were a kind of righteous eating society if he didn't know better. As a Chinese student remarked, "In our country we feed the gods at the temples, in America the people feed themselves in the churches."

Other church workers attempt to supply the attraction to students—the words "attract" and "hold" are religious terms now—through the pulpit. The preacher preaches what the students "like." He tells stories—lots of them. He takes modern subjects such as "*Life is like Football*," "*How to Make Love*," "*Come on in, the Water's Fine*" and the students are "helped." Such preaching "solves their intellectual problems." Or it may be that instead of reaching the student through the pulpit, he is reached through the "Bible" class. Perhaps it is called "Bible" class because there is so little Bible in it. The name of that which ought to be is given to that which is. Organization is the "key word" here. Contests and special days furnish the proper religious incentives. Above all, there must be no study required. Is there, then, no work in connection with such classes? Yes, indeed! But it is work with the next contest or social, or perhaps with the Sunday morning breakfast committee. Study is ruled out because the students do not like Bible study. It is too dull and poky.

Now much good comes from this kind of "religious" work, unquestionably. But there is great danger that it stops short. We are always hoping that methods are a means to an end; and we

really expect to win the lasting loyalty of the student. But somehow our hopes are too often blighted. In many cases the student spends four years in such "church life" without having the real church interpreted to him. Consequently, he leaves school to take up his life's work with an erroneous conception of the church. For four years the church has "entertained" him. He now goes to a place where the church cannot be so "live" and "peppy"; and, frankly, he is too "broadminded" for the church.

Whatever else the church does for the student must not be done at the expense of misinterpreting herself. The church must make the student understand her high mission, her redemptive work, her right to make claims upon men, her right to ask for money in ever increasing sums, her right to be respected. In short, the student must know that the church has a right to hold authority over his own life. The church has a mighty work to do for which she needs unlimited resources both physical and spiritual. The earth is to be possessed by righteousness. The church has hazardous enemies to face and overthrow. She wrestles not merely against flesh and blood, but against the powers of darkness. There is a lost world to be redeemed, there is a new social order to be constructed, there is a new Kingdom to be established. The student must be acquainted with such facts; and must be led to espouse such a cause. The church of to-day has no greater internal weakness than the presence of educated men in her membership who have not zealously espoused her cause. Such men always have dominating influence, but it is rarely spent for the accomplishment of redemptive work. Such men usually stop when the church is in "good condition."

But how shall the church proceed? First of all, she must not be fearful of the students. The church makes a mistake in leading the students to feel that she exists for them without also making them feel that they exist for her. The church must not allow students to think that they honor her by coaxed attendance. She must make them feel that they owe their very lives in all the richer aspects to her influence. There ought to be reciprocal relationships between the church and the students. As followers of Christ, the church must ask the students to take up the cross. Supposedly they are better able to carry it than others.

In the second place, the church must show the student that her services cannot be limited to a particular age-group. Her mission is to supply the spiritual needs of all ages and classes of people. She nurtures her people from the cradle till at the grave's edge they see another life through the sombre shadows. So the student must not selfishly expect the church to "entertain" him when she ought to be ministering unto all who need her ministries. The student will surely be reasonable in this matter if he really sees the issue. He does not expect special consideration from the bank or the clothing store.

In the third place, the church must quit reckoning efficiency in terms of numbers and crowds. We speak of so many hundred "contacts" as if "contacts" were what the church were striving for. And too often we measure the student worker's efficiency largely by the quantitative element in his reports. A student worker told me one day that he had made fifty calls in one afternoon and he was sending in his report at once. In reality not many persons can do effective work with more than a few scores of students at a time. When we hear of hundreds of students being "reached" by a class leader we may well wonder what the lasting influences will be. The church must learn to be suspicious of the spectacular and to rely upon those tried and proven means by which men are brought into such relation with the church and the Christ that life-long consecration results.

The cry of the spectacular religionist that the church must understand the student is true. But equally true is the fact that the student needs to understand the church. If the church really wants leaders, she will return to quieter, saner methods of student work and will not expect one man to move masses of students to deep consecration. But if she merely wants to make a fleeting impression and leave the work of bringing in the Kingdom of God for future generations to do, seemingly she has in her possession now the proper methods. The student is important; but he should not be "reached" at the expense of cheapening the entire work of the church. In ten years he himself will condemn the church which catered to his narrow whims while he was an inexperienced student.

SCHOOLS OF RELIGION

O. D. FOSTER

No attempt is made in the following brief presentation of the situation in a number of American universities to give an exhaustive account of what is being attempted in the way of providing religious instruction for the masses of students attending these institutions. An effort has been made, however, to present some of the more conspicuous projects and to give a few of the salient points in connection with each, the purpose being to bring together in one place the more essential data and to provide a summary of the accomplishments in the nation-wide development.

Practically every university feels the need of some development along this line, but a large number of them have taken no steps toward meeting the need. Some hesitate to move either for lack of funds or fear of sectarian difficulties. Others feel the time is not quite ripe to launch an effort.

This movement began a number of years ago in a concrete way when the Disciples of Christ began to establish Bible Chairs at the state universities. Others have caught the vision until today practically all are recognizing the educational approach to the religious problem to be basic. The various denominational foundations, e. g., the Wesley, the Westminster and the Wayland, all comprehend an educational department. With the spirit of cooperation ever developing in the universities, the fallacy of separate approaches becomes more and more obvious, and the "Foundations," "Chairs", "Bible Colleges", etc. tend to cooperate and merge into combined faculties.

Many methods have been employed in starting these schools, but in all cases they have been indigenous. This has meant that the exact needs of the situations have been considered in their most fundamental aspects. No extra funds for non-essentials have been at hand, so only a matter of most pressing need has engaged the attention of the workers, quite exclusively.

The Council of Church Boards of Education through its constituent Boards has for a number of years been vitally interested in this whole field and has been in a modest way studying it and working toward a solution. These Boards follow their students into these great centers by university pastors and other workers

and assist the local churches in every way they can in their effort to help the students while in the university. They have just begun their work in this field and are getting ready to go at the problem in dead earnest. The field is being studied carefully and the difficulties previously confronting them are being solved one by one. In time the Council through its constituent Boards expects to occupy the university field quite as extensively as it does now the college field. It must follow its young people through their entire educational career.

The religious instruction of the youth coming from Christian homes must essentially remain in the control of the churches, where the vital touch is maintained and where the interest may have some guarantee of being mutual. This in no way presupposes amalgamation or union in doctrine but cooperation, where each church may have an equal chance to present its claims to its young people on the same basis as all others. Denominational cooperation then is the key to be used here to unlock the problem. Cooperation, furthermore, teaches the fundamental lesson the churches must learn if they are to get on in our modern world, which is that we progress after all more by helpful cooperation than by suicidal competition.

These experimental schools have as great an independence of each other as the universities have of each other. Their chief points of contact come by the individuals working in them through connection with their respective Boards of Education which have National relationships. In a rather vital way, perhaps more spiritual than organic, therefore, these schools have common ties. All of them are interested in the Council of Church Boards of Education as is the Council vitally interested in them. The representatives of the Boards on these various fields are devoting greater blocks of their time to the educational phase of student work, so the Council itself will be addressing more and more of its attention to this most significant phase of its cooperative work. In fact the time is here now when the Council should take a great forward step in its program of promotion along this particular line.

The following list of brief notations may be sufficient to set before the reader a bird's-eye view of the field to-day.

UNIVERSITY OF CALIFORNIA

At the University of California is to be found a group of theological seminaries, which richly supplement the facilities provided the students for courses in higher religious education. These schools do not belong in the class of institutions discussed in this list. It should be said, however, that the Pacific School of Religion, undenominational, has been working on plans to serve the university undergraduate body in a larger way. The presence of the seminaries at the university will retard and perhaps head off the development of the type of school of religion that is springing up at other state universities. The university is reluctant to grant credit toward degrees for work done in the seminaries. There are now being offered in the University itself certain courses which are of just such a character as a union school of religion might provide.

Near the campus of the University is the Westminster School for Christian Social Service. It conducts a graduate and undergraduate department, for the students of the University as well as for the Presbyterian seminary, thus taking advantage of the numerous courses within the university itself. A large faculty is listed to offer the many courses announced in the folders. The general departments maintained by the School are Bible, Religious Education and Christian Social Service.

The School is meeting a real need and is indeed a promising experiment.

SOUTHERN BRANCH OF THE UNIVERSITY OF CALIFORNIA

At the Southern Branch of the University of California the Disciples of Christ are building a magnificent plant for the home of a college which is to serve much as the Bible College of Missouri is serving its university. The college is new but is making a place for itself in the community. Exchange of credits at the University is difficult owing to the stringent laws of the state.

CORNELL UNIVERSITY

Courses In Religious Education

The United Christian Workers at Cornell publish an attractive folder announcing a number of voluntary courses which are offered by university pastors and professors of the University.

These offerings are more in the nature of forums than of regular classes and cover quite a wide range of subjects as will be seen from the titles:

Fundamental Religious Questions	Freshman Problems in University Life
Cornell Country Community Club	Social and International Aspects of Religion
Religious Questions of Cornell Women	Jesus and Modern Social Problems
Foundation of Religion	Mutual Relations of Science and Religion
Christ and the Essentials of Life	An Outline of Christianity
Fundamentals of Christianity	Young Men's Problems in the Light of the Bible.
Social Teachings of the Prophets	Establishment of Early Christianity
Place of Religion in Business	Social Implications of the Gospel
Development of Religion and Moral Ideal in the Old Testament	

Though no credit in the University is granted for work done in these courses, they are recognized to have academic as well as practical value. The classes are well graded, ranging from courses open only to freshmen on up to those open only to graduates and faculty.

Out of this development is slowly but surely evolving a school of religious instruction. The curriculum is the outgrowth of the wisdom and experience of a number of specialists, who devote their entire time to the religious life and instruction of the students. Consequently the courses are of vital interest to the student.

UNIVERSITY OF ILLINOIS

Religious Education

The "Churches at Work" at the University of Illinois publish a twenty page folder, announcing courses in Religious Education, as offered by the various churches and foundations about the campus. These churches unitedly appealed to the University authorities for academic recognition of the work they were offering in their classes. The following conditions were then passed by the Senate and Board of Trustees of the University:

Conditions

1. That an incorporated organization representing such a religious body as proposed to provide courses in religious education to be offered for credit to university students in Urbana assumes the responsibility for the selection and maintenance of the instructor or instructors and the support and management of the courses, and that such organization possesses and maintains in Champaign or Urbana a personnel and physical plant adequate to instruction of University grade.

2. That University credit toward graduation of not more than ten semester hours be allowed for such courses.

3. That only students of sophomore standing or above or special students be allowed to take such courses.

4. That students desiring credit for such courses notify the dean of the college at the time of registration and that the number of hours for which they are registered be reduced so that the total number of hours taken, including those in religious education, shall conform to the University standards.

5. That credit for these courses be granted upon the recommendation of the Committee on Admission from Higher Institutions.

Standards

1. The instructor shall hold the degree of Ph. D. from a university of recognized standing or have an equivalent education acceptable to the University.

2. The courses he offers shall come up to University standards in the provisions for library material and in the method and rigor of their conduct.

3. Only students enrolled in the University shall be admitted to these classes, or such other students as are rated by the Registrar of the University as entitled to University standing equivalent to that indicated in the third paragraph under "Conditions" above.

4. Classes shall conform to University standards as to numbers.

5. Instructors shall not undertake to give more than a maximum of twelve hours of work.

6. Credit shall not be asked for any courses of instruction until they are adequately financed and there is a promise of permanency in the offering of such courses.

7. The provision above stated shall not take effect as regards any organization until it is represented by at least one instructor giving full time to instruction of the grade above defined.

It is the understanding that the University reserves the right to assure itself from time to time that these standards are being met.

The churches are offering the following courses:

Wesley Foundation	8 courses	20 credit hours
Columbus Foundation	4 "	10 " "
Disciples' Foundation	6 "	16 " "
Congregational Church	6 "	
Baptist Church	8 "	
Christian Church (University Place)	3 courses	

Classes are provided, though not of the same academic value, by the other churches in the University community.

The plan has points of strength as well as its obvious weaknesses. Plans for closer affiliation into a cooperative school are being considered as it is felt by many that this will materially strengthen what has been so well begun. The time seems ripe now for a step to be taken in advance as was the case at Iowa State College when one denominational enterprise was backed by other communions, thus making it interdenominational.

The University administration is very cordial to the plan.

INDIANA UNIVERSITY

Indiana School of Religion

The Indiana School of Religion was founded in 1910 and has been giving courses ever since, until today (1923-1924) it offers, for example, the following:

What Happened between the Old and New Testaments	36 recitations
The Apocalyptic Literature of the Bible	36 "
Origin, Nature and Value of the Old Testament	36 "
The Beginnings of Christianity	36 "

Many other subjects are advertised and are given alternate years, e.g., Comparative Religion, Christian Missions, Biblical Introduction, Hebrew Prophets, Biblical Sociology, Problems of Church Work, The Church and Social Service, New Testament Greek, Hebrew, etc.

Academic credit is not granted by the University for work done in the school, though the University does not discount the value of the service the school is rendering the students availing themselves of the privileges of its classes.

The dean of the school devotes his entire time to instruction in and administration of the school. The other two chairs of Old Testament and of Applied Religion were not occupied at the time of this writing. The School has a valuable property adjoining the campus of the University. The recitation hall is on the campus, while the other five buildings are adjoining the university grounds.

Though the school was started by the Disciples of Christ and has been under their control entirely for a long time, it is opening its doors in a most friendly fashion for the entrance of other communions to share in its control and management. Steps have been taken toward interdenominationalizing it, as in the case of the Kansas Disciples' Chair, which has become the Kansas School of Religion, with three teachers, representing different churches, or like the development of the Disciples' Bible Chair at the University of Missouri, into four regular instructors representing as many Protestant communions.

The School offers the degree of Bachelor of Religion to students of college grade completing satisfactorily the required number of hours' work in the School and University together to total the number of hours required in the University for the B.A. degree.

In addition to the strictly academic work the School conducts its own dormitories. The dean feels that these dormitories have been not only a source of revenue but also have yielded returns in character building. The school has a very good library of Biblical, missionary and religious books, all of which are available to all students on the same basis as books in the University library.

The School reaches out through its extension work as well as through its delegations to many communities and churches.

IOWA STATE COLLEGE

School of Religion

A School of Religion is being conducted at the Iowa Agricultural College by the cooperative efforts of the Baptists, Congregationalists, Disciples of Christ, Methodists, Presbyterians and United

Presbyterians. College credit toward graduation of not more than fifteen quarter hours will be allowed for such courses. The schedule for the winter quarter is as follows:

Relation of the Church to Rural Life	2 hours
The Rural Church at Work	2 "
Introduction to the Old Testament	3 "
Introduction to the New Testament	3 "
Christianity since the First Century	3 "

All the above courses are open to students of sophomore standing or above and to special students.

The instructional requirements of the School are also the same as those of the College, i.e. the instructor shall hold the Ph. D. degree or its equivalent. The courses he offers are to be of the College standard in the provision for library material and in the method and rigor of their conduct. Instructors shall not give more than a maximum of twelve hours work per week. The College reserves the right to assure itself from time to time that these standards are being observed.

At present the School is working under a temporary arrangement but plans are being worked out for more complete developments. The scheme is promising and the work already accomplished is an earnest of yet better things to come.

UNIVERSITY OF MICHIGAN

School of Religion

In 1893 the Disciples of Christ established at the University of Michigan their first Bible Chair with the very able Professor Herbert L. Willett, now of the University of Chicago, as its first incumbent. This work has continued with increasing significance until to-day it is known far and wide through the affectionate regard of the Michigan alumni for "Father Iden", who has occupied the chair for many years. The influence of this work has been felt at the University. Efforts at cooperative religious instruction have been enriched by "Father Iden's" work.

At the present time there is being promoted a very ambitious scheme to develop an undenominational School of Religion to be affiliated with the University. Plans have been drawn up, an organization effected, and a campaign for finances is being vigorously pushed. This development in its present form is largely

due to the inspiration provided by Professor Charles F. Kent of Yale University. Dr. Kent has organized a Council of Schools of Religion whose mission it is to promote just such enterprises at state universities.

The School has put out an attractive bulletin which will draw much attention to the new effort. The development has not gone far enough, however, to provide any courses of instruction, there being as yet no dean or teaching staff. It is hoped that the School may offer courses this next school year.

The University of Michigan itself offers a wide range of courses which are along the line usually thought of in connection with the curricula of these schools of religion. In fact it has been said a large part of the ordinary theological seminary course can be taken within the class rooms of the University.

UNIVERSITY OF KANSAS

Kansas School of Religion

The Kansas School of Religion, Incorporated, comes out with an attractive little four page bulletin announcing six courses for University credit. These courses are as follows:

Survey of the Old Testament	3 hours
The Prophets as Statesmen and Preachers	2 "
Survey of the New Testament	3 "
Life and Teachings of Jesus	3 "
Social Teachings of Jesus	2 "
Beginnings of Christianity	2 "

The total number of hours taken in the University and the School of Religion in any semester, must not exceed the number which the student would be allowed to take in the University.

The faculty is composed of three instructors all of whom hold the Master of Arts and Bachelor of Divinity degrees.

The school is highly regarded and has received the unqualified endorsement of the Chancellor of the University.

UNIVERSITY OF MINNESOTA

There is no school of religion organized at the University of Minnesota, but courses in Religion are being offered by pastors in and about the university. These courses do not yet receive acad-

emic recognition, though some of them at least are such as could easily be accredited on an academic basis.

The following course titles with designation of their instructors appear in a neat little folder:

Biblical Literature	By the Presbyterian University Pastor
Comparative Religions	By the Episcopal Rector
Old Testament History	By the Congregational Univer- sity Pastor
The Church and the World	By the Catholic Priest
The Development of Modern Science and Its Effect on the Christian Faith	By the Lutheran University Pastor
The Life and Teachings of Jesus	By an Association Representa- tive

While, broadly speaking, these voluntary courses, are not largely attended, in some cases, at least, they are very well patronized.

These instructors are well prepared to teach the subjects they are offering, all being college and seminary graduates, and having enjoyed a rather extensive experience with students and dealing with student problems.

UNIVERSITY OF MISSOURI

Bible College of Missouri

This Bible College was organized in 1896 by a group of prominent ministers and laymen of the Disciples of Christ in the State of Missouri. The college does a two-fold work—first, it supplements the work of the University students by offering an important element in a liberal education, and second, it trains young men and women for specifically religious work in the ministry, in the mission field, or in other spheres of Christian activity.

Though the College was organized as a denominational enterprise it has opened its doors to other communions until today it is working under the following arrangement, as reported in the catalogue:

(1). "The professor must have his A.B. degree from some first class institution, and must have at least three years of graduate work in a divinity school of approved standing. (2) The religious people responsible for placing him must be responsible for his

salary, and for any additional expenses made necessary through supplying catalogues and advertising to his religious constituency. (3) The Board of Trustees of the Bible College will hold any arrangements as tentative until the working relationship has been thoroughly tested, and during that time reserves the privilege of terminating the relationship of any professor or religious body at the close of any given school year. (4) All men working in the Bible College shall share equally in the responsibilities and privileges of the institution, and shall have an equal voice in determining its policies and plans. (5) At the end of the first year any religious body supporting a teacher in the Bible College Faculty is entitled to one member on the Board of Trustees.

Three religious bodies, the Disciples, the Presbyterians, and the Congregationalists, are now working in harmony in the Bible College. Experience has proved both the practicability and the value of cooperation.

The College has a full time faculty of four professors holding graduate degrees and is looking for two more men to occupy the chairs of Social Service and Religious Education and of Christian Theology. These men it is hoped may be provided by new cooperating churches.

Students must be of college grade to be admitted to the classes. Of the students last year, eight were registered only in the Bible College, sixty-four in the Christian College and 284 in the University, making a total of 356 for the year. These students came from many denominations.

Upon the completion of a full college course in a school of approved standing and upon the completion of ninety hours in the Bible College the student may be awarded the degree of Bachelor of Divinity. Thirteen ministerial students were studying in the School last year.

The University has accredited twenty-seven hours of the College work toward a University degree. Fourteen hours is the maximum credit allowed any student for work done in the Bible College.

The courses offered are grouped as follows:

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| I | Old Testament Language and Literature | 4 courses |
| II | New Testament Language and Literature | 3 courses |
| III | Social Service and Religious Education | 3 courses |

IV	History and Philosophy of Religion	3 courses
V	Christian Theology	4 courses
VI	Church History and Practice	2 courses

The College is housed in a beautiful stone building overlooking the campus of the State University in close proximity to the University administration building and the new library. The College has a property worth approximately \$75,000; and an endowment fund of over \$200,000.

The Bible College, like the Wesley College at the University of North Dakota, has no financial or official connection with the University of Missouri, though it enjoys complete hospitality of the state school. The University in granting credit to the College thus puts the College on the same academic standing with itself and at the same time opens the way for a most satisfactory arrangement for mutual exchange of courtesies. Both institutions are greatly benefited by the arrangement.

This school is one of the most advanced projects, if indeed not the leading experiment being carried on to-day for the solution of the problem of providing our students at state universities adequate facilities for instruction in religion. The scheme elicits and maintains the sympathetic support, at least, of the denominations providing instructors in the school, and thus has a decided advantage over the attempts which propose to make the school independent of church control. It is rendering a great and splendid service and judging from what it has done as an earnest of what the future has in store for it, we may expect from it even greater things in the not far distant future.

UNIVERSITY OF NORTH DAKOTA

Wesley College

Since Wesley College at the University of North Dakota is more in the nature of a School of Religion at a State University than of a denominational college, it should be included in a list such as this purports to be. The College was formerly the Red River Valley University but in 1905 it was moved to the edge of the campus of the University to supply the types of religious instruction graduate and undergraduate that the University could not offer. This plan avoided duplicating courses but provided means for supple-

menting those already existing. Both institutions were enriched by the additions of new possibilities in an economical arrangement. The College conducts its service in the following divisions; The School of Religion, The Conservatory of Music, The Department of Expression and Residence Halls. Naturally the School of Music renders a distinct service to the students along lines of interest to the religious worker, but the department of special concern here is that of the School of Religion.

The University grants a maximum of thirty-two hours' credit for work done in the College toward its degree. Through affiliation with the University, students of the college may take both the A.B. and A.M. degrees in the School of Religion. Facilities are offered here to prepare the student for many forms of life service, such as the ministry, missionary service, religious education, religious journalism, social service, secretarial positions, etc.

The following courses are offered:

In the Department of Religious Education

First year: Life of Christ, Social Teachings of Jesus, Work and Teachings of the Apostles

Advanced Courses: Social Messages of the Old Testament, Prophets, Hebrew, Law, Outlines of Old Testament History, Bible as Literature, Psychology of Religion, Psychology of Prayer, Principles of Religious Education, Psychology of Public Speaking, Psychology of Music

In the Department of Philosophy of Religion

First year: History of Christian Progress, Christian Thought, Comparative Religion

Advanced Courses: The Age of the Reformation, History of Christian Missions, History of Christian Doctrine, History of Religion and the Philosophy of Religion

At the State Agricultural College at Fargo, the School of Religion conducts a Department of Rural Work and Community Welfare. Courses are offered in Bible, History, Religions, Education, The Church and World Agriculture, Extension Service including a Rural Pastors' Clinic and Community surveys.

This denominational enterprise is being studied carefully as one method of attacking the state university problem. It should be said that the University will grant the same courtesies to any

other denominational movement of the same grade and character. Whether this effort remains strictly denominational is yet to be seen. It is not difficult to see that the College is having a wholesome influence on the University campus, and on the other hand that the College is drawing immense returns from the University.

THE OHIO UNION SCHOOL OF RELIGION

Under the auspices of the Board of Cooperating Churches at the Ohio University, Athens, through the leadership of the interchurch university pastor, the Rev. Charles M. Bond, a Union School of Religion was organized in 1922. The School has a staff of five instructors who offer the following courses, which receive academic credit in the University:

History of Religions	2 hours
Psychology of Religion	2 "
History of the Hebrew People	2 "
Problems of Christianity	2 "
Religious Education	2 "
Literature of the Bible	2 "
Philosophy of Religion	2 "
Applied Christianity	2 "
History of Modern Christianity	2 "
Social Teachings of the Prophets and Jesus	2 "

During the first year nine classes were conducted, seventy-eight students were enrolled, sixty of whom registered for credit and received an average grade of "B". A maximum of two hours elective credit for each semester is allowed by the University faculty to each registered student for satisfactory work done in the School of Religion.

Though the School of Religion is welcomed by the University it is not an organic part of the University. The School is under the immediate supervision of the university pastor who is responsible to the Board of Cooperating Churches.

The School is making a place for itself and is meeting a long felt need. Its growth is evidence of the recognition of its worth.

OHIO STATE UNIVERSITY

School of Religion

The religious workers at the Ohio State University some years ago organized a Union School of Religion and employed a Director.

The funds were raised through denominational channels to pay the Director and give honorariums to some of the professors of the University to offer courses. The courses offered by the professors received academic credit in the University. The School as such has been temporarily suspended, but the workers are dreaming of making a new start at the opportune time. The beginnings made and the lessons learned have encouraged those acquainted with the effort to plan for greater things in the future.

UNIVERSITY OF OKLAHOMA

Religious Education

In the School of Education at the University of Oklahoma is a Department of Religious Education. The instructors in the Department enjoy all the rights and privileges of the regular members of the faculty of the University. The chief difference between them and the other members of the faculty lies in the fact that the churches nominate the professors and provide their salaries, which pass through the treasury of the university. The scheme saves the state from spending funds for religious instruction and at the same time gives dignity and standing to the work which could not well come in an affiliated or independent school.

In this Department the student may take his major in Religious Education both for the Bachelor's and Master's degrees. Three instructors have been provided and they have been gratified by seeing each succeeding class larger than the former. Significant plans are being studied now as to how the Department may make its work so practical and valuable that it may in deed and in truth blaze a new path in the manner of training for religious leadership.

Through an extension of this effort similar work is being carried on at the State Agricultural College at Stillwater. The results are equally gratifying.

UNIVERSITY OF OREGON

Bible College of Oregon

At the University of Oregon the Disciples of Christ have built a college to serve the university community as well as to provide special training for students who would be brought in for preparation for specialized religious service, including the ministry, mis-

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sions, etc. The college has quite an adequate plant and has made a good beginning toward an endowment. It received an unusually liberal academic credit in the University for work done in its classes. The attendance approximates 400 annually.

The school is wholly independent of the University but enjoys every courtesy from the state school. As in the case of the Bible College of Missouri or of the Wesley College of North Dakota an effort is made not to duplicate any course offered by the University. This naturally means students go back and forth from one institution to the other quite freely. The Oregon school differs from the Dakota School in that the former is less in accord than the latter with the scientific point of view espoused by the University.

UNIVERSITY OF PENNSYLVANIA

No School of Religion as such exists at this institution, but one is under contemplation. Significant beginnings have been made by the cooperating religious forces at the University. Voluntary, non-credit classes have been held in fraternities, and other small student centers and these have been developing in academic value until the time is not far distant when the next move may be made to put on more substantial courses. The University itself is studying the advisability of organizing a School of Religion in connection with the School of Education.

PRINCETON UNIVERSITY

Princeton does not contemplate the organization of a School of Religion because of the nearness of Princeton Theological Seminary and the danger of duplicating work in one town. Courses of a religious nature, however, are gradually being introduced into the University curriculum, e.g., Christian Ethics and Historical Christianity.

UNIVERSITY OF TENNESSEE

No School of Religion has been inaugurated at the University of Tennessee, although the administration of the University and the pastors of the local churches are heartily in favor of developing some means of providing religious instruction of an academic character. The plan that commends itself at the present time has

much in common with the one in use at the University of Oklahoma. The difficulty lies in getting state-wide financial support.

THE UNIVERSITY OF TEXAS

Religious Instruction

At the University of Texas the cooperating university pastors organized into an Association of Instructors to offer courses in Bible of an academic character for their respective student groups. The quality of the instructors along with the grade of work exacted led the University to grant credit for work satisfactorily completed on this basis. The following churches provide instructors who offer work for credit: Baptists, Catholics, Christians, Disciples of Christ, Episcopalians, Methodists and Presbyterians.

The bulk of the work offered is Bible. The scheme lacks coordination and specialization. The work offered by all is very similar. The instructors maintain a most friendly attitude toward each other, and thus provide a splendid example of interdenominational fellowship.

RELIGIOUS EDUCATION IN THE STATE UNIVERSITY

ERNEST B. HARPER

Director of Religious Education, Plymouth Congregational Church, and Member of the Faculty of the Kansas School of Religion, Lawrence, Kans.

We are here concerned with a specific problem in the general field of the religious education of adolescents and post-adolescents. The general problem is delimited by two considerations: In the first place, we are concerned with college students, and in the second place, with the situation in a tax-supported institution. It may be convenient to treat the subject first of all under the three heads customarily considered in the discussion of the religious education of any particular group. (1) What is the nature of the human material with which we have to deal? What are the activities, interests, social organizations and other environmental forces of the student in the state university? (2) What is the nature of the educational process to which he is subjected? And (3) what may *religious education* expect, and what may it hope to do with the human material and the educational situation with which it is concerned?

After we have dealt briefly with these three questions in the abstract we shall then proceed to discuss them concretely in terms of the conditions existing at the University of Kansas. Finally, a few tentative generalizations will be made which the results so far obtained would seem to indicate.

First of all, then, what are the facts relative to the character, interests, activities and social life of the college student in general that should be taken into account? The somewhat limited observation of the present writer has led him to emphasize four factors. These are: (1) The desire for social self-expression which finds realization in all mass affairs, classes, teams, fraternities, honorary societies and in the various groups and organizations of all the fifty-seven different types found on the campus of the large American university. (2) The growing loyalty to a larger and more comprehensive group than the student has previously been acquainted with. This frequently develops into a strong national patriotism, or better into an enthusiastic loyalty to humanity and society as a whole. Correlated with this loyalty

there frequently also goes a new willingness to make sacrifices for it. He becomes interested in humanity everywhere and in tremendous programs for social betterment. Social idealism is thus frequently the characteristic philosophy of the college student. (3) At this time also the vocational interest begins to come to the focus of attention. In fact, it is during these few years that the professional or business motive for the large majority of young men of this type is determined. The great question is whether this motive shall become one of self-interest and exploitation or of unselfishness and service. Finally (4), the desire on the part of the student to reconstruct his philosophy of life, to re-interpret, unify and revamp it. It is in this category also that the reconstruction of the religious values of the student comes. The freshman arrives in college with certain traditional and inherited religious attitudes and beliefs. These have been uncritically accepted and continue to be uncritically held—reflections of his home, neighborhood and church. Loyalty to these values comes almost immediately into conflict with the new scientific and critical attitudes absorbed from the university group. One of three things usually then happens: The traditional beliefs and values are surrendered as apparently inconsistent with the new scientific attitudes, or the two sets of ideas and values are retained in separate watertight mental and emotional compartments, or finally and in relatively few cases a reinterpretation of the old values in new terms is accomplished. Thus both sets of values are preserved through a loyalty that is comprehensive and inclusive enough to embrace and reconcile them. Still another factor should be considered in this connection. Due to the disintegration of the home today the standards and character of the young men and women are not being as completely controlled and determined as formerly. This throws an additional responsibility upon the university for the moral training of the student who enters its doors. These four groups of facts, then, constitute the "primary materials" of the religious education of the college students; these are his activities and interests which must be socialized and Christianized.

The second preliminary question relates to the nature of the educative process that the student experiences in the university.

This embraces not only the formal discipline of the classroom, but the informal influences of the athletic field, the fraternity and the general social life as well. *Furthermore, religious and moral education is not something that the church or any other institution or organization can add, as a given quantum, to the manifold and complex education of the campus and the classroom.* Religion is not a super-plus. Social, moral and religious education of *some sort* is going on all the time.

We are dealing with the case of the tax-supported institution. Neither politics nor religion may be taught directly—at least, not legally. Two factors underlie this situation: The principle of the separation of the church and the state (unfortunately this “separation” has now in many quarters become almost a positive suppression of all power to interpret the subject-matter of the curriculum in social terms) and denominational rivalry. There is an imminent danger here. In fact, it might almost be said that denominationalism is the single greatest enemy of religious education in colleges and universities. If our democracy is to be preserved and made intelligent, then some interpretation in moral and social terms must be made of the facts, tools and methods of modern science which are so lavishly given to the student today. It has even been suggested as a preventive of this danger that research in the physical sciences be retarded in order to permit the social sciences to catch up, and the process of moralization and socialization to develop abreast of our knowledge of fact. Unfortunately we know more about chemistry and physics, for example, than we do about the science of living together intelligently and democratically.

Some attempt is being made to face this danger in many colleges. Individual professors frequently go out of their way, and even into legal and political danger, to point out the social and moral implications of their subjects. A few courses are being given in some state universities in moral and religious education. Professor Weigle, of Yale, urges the necessity for fundamental courses in citizenship and common morality throughout our whole system of public instruction. What is most needed, in the opinion of the present writer, is the interpretation of widely diverse departments to each other, and of the material of all departments

to the student, in terms of its significance for the social, moral and religious questions of the day.

The keynote of all modern education is the supervision and control of *all* the environmental forces and influences to which the student is subjected throughout the twenty-four hours of the day. The day when college education was conceived merely in terms of curricula has passed forever. The so-called "marginal" and extra-curriculum experiences are frequently of far greater importance than those of the classroom in the determination of the mental and moral habits of the student.

Finally, what part can *religious education*, as such, play in this total educative process? As already pointed out religious and moral training cannot be mechanically added to the general education of the university. Biblical history and literature may, of course, be added to the courses which the student has the opportunity of taking, but these, in themselves, do not constitute religious or moral training. The contention here is that such education may be best handled in a school of religion of such a type as will permit the instructors to interpret not only the material of the Biblical courses, but generally of other courses as well in human, moral and religious terms. They must necessarily, therefore, be accorded a greater liberty than is usually the case with college professors. In like manner also the extra-curriculum social experiences of the student, his so-called "college activities," may, through the medium of such courses, be socially and morally interpreted for him. For this reason, therefore, the range of subjects taught in the affiliated school of religion should be very inclusive and not merely Biblical.

The idea of the school of religion affiliated with the state university is no novel one. In 1822 Thomas Jefferson suggested to the Board of Visitors of the University of Virginia that the various denominations be encouraged "to establish each for itself a professorship of their own tenets on the confines of the university . . . preserving, however, their independence."* Today such a chair established by the Disciples has become an integral part of the University of Kansas and is organized as one of its departments. In recent years the idea of the interdenomi-

* Letter to Dr. Cooper, November 2, 1822.

national school of religion has gained in popularity, and such a co-operative school seems to offer the best opportunity for meeting the problem.

The function, then, of religious education in the tax-supported institution would consist in the social and religious interpretation of the four groups of interests and activities described above as "primary materials." Social self-expression for the vast majority of students at least is adequately taken care of through the various university organizations. Ecclesiastical duplications of such organizations are desirable, if at all, only to care for those students who are not members of any university organization.

It should not be overlooked that the great socializing and moralizing process is going on in the classrooms and on the campus, and not in the churches adjacent to the university. A distinction recently made at the meeting of the Religious Education Association in Cleveland is pertinent. We are sometimes prone to put the interest of the church ahead of that of the student. Denominational propaganda is necessarily religious education. Such propaganda has indeed a legitimate place; it should be secondary and instrumental to the moral development and culture of the student.

In like manner the vocational interests of the student are more or less adequately cared for by the university. This is frequently the function of the deans of men and women, or of the vocational bureaus. Denominational attempts to assist the student in his choice of a life work frequently prove utterly futile and a duplication of effort. So also is the growing loyalty to humanity increased and encouraged in the classroom, and given opportunity for expression in the various "drives" that are frequently made for famine victims, destitute European students, *et cetera*.

We should not deceive ourselves. We are unable to modify or determine to any decisive extent at least the moral and social development of the college student or control the educative influences of college life. These, in the last analysis, are subject only to the control of public opinion in the state. We can, however, seek to fit into the total educational program and participate in the general process.

II.

We shall now attempt to corporealize these abstract considerations in terms of conditions at the University of Kansas. Let me say at the outset that the accusation sometimes made to the effect that the state university is a breeding ground for atheism, agnosticism, and immorality is absolutely unfounded upon fact! As one of my students who has spent six years on the campus says: "Such statements are usually traceable to isolated cases of students who entered the university with just those attitudes and habits that they were accused of having developed there." The case of the son of one of the professors of science illustrates another angle of the question. This young man "lost his faith" at K. U. Interrogation, however, revealed the fact that he lost it, not in the classrooms, but in one of the local churches! He was simply unable to stomach the extreme orthodoxy of this particular church.

First a few general impressions of the university. Bear in mind that these are based upon only a single school year's experience. The outstanding fact is that the university is over-organized. There is, therefore, little opportunity for any student failing to belong to a club or organization of some sort. Fraternities play a large part in the social life of the campus. Interests are varied and competing in their demands upon the student's time. Dancing and automobiles are far too frequent, assuming relatively too large a place in his interest and consuming too large a share of his leisure time. The religious life is interesting and instructive. Most of the students are extremely orthodox if they can be led to express an opinion at all. On the whole religion has not been considered a proper subject for polite conversation with the result that the majority of the students repress whatever religious interests and experiences they have or have had. More recently, according to reports from a number of my students, intelligent and informed discussions are coming more into vogue. It is hoped that the school of religion is contributing to this change in the *mores* of the campus. In general, however, ignorance of simple Biblical fact is appalling. Viewed from the standpoint of one familiar with conditions in other universities there is little acquaintance on the part of the vast

majority of the students of this institution with the modern approach to social and religious problems.

Relative to the religious organizations it should be noted that the Young Women's Christian Association is strong and doing excellent work. The Young Men's Christian Association has been defunct for a number of years but plans a revival in the fall. Of the 3,500 students, more or less, approximately 1,108 are Methodist, 581 are Presbyterian, 361 are Christian, 236 are Baptist, 200 are Congregationalist (more, incidentally, than there are in all the denominational schools of the state combined), 177 are Catholic, 165 are Episcopalian and 40 are Jewish. No preference was indicated on their registration cards by 314. Thus 69 per cent. have a more or less close affiliation with some church. This is a higher percentage than for the population of the state as a whole. Thirty-six denominations or religions are represented. Besides the Young Men's Christian Association and the Young Women's Christian Association and city churches there are two student foundations: one Presbyterian and the other Disciples. The university co-operates heartily in all religious activities and projects.

The university also offers vocational guidance and assistance to men and women students. The Dean of Men, who has charge of this important function, is a Christian gentleman.

Relative to church activities, parties and socials of various kinds are predominant. These average in number per church, per year, from nine to thirty, with an average attendance of fifty per church per party. Eight churches last year had a total of 125 socials. Affiliate memberships for students are encouraged in most of the local churches, and if home pastors would send us the names of their students when they enter the university, considerable more might be accomplished in this connection. There is an average attendance of 450 at the morning services of eight churches, and at Christian Endeavor of 400. The School of Religion opened on a university credit basis in the fall with only twenty-three students; at the beginning of the second semester there were over seventy showing a large percentage increase.

III.

In the light of the considerations proposed and these concrete data, we would offer the following generalizations relative to the further conduct of the religious educational work at the University of Kansas. In the first place, what is the function of the local church in the general scheme? Since worship is the one thing not taken care of on the campus, this would seem, therefore, to be the logical and chief opportunity of the city churches. Social activities in the church serve to give social self-expression to those students who are not members of university organizations, and also to tie up the student in general with the local community, and with the one religious organization in all probability with which he will be able to work when he returns to his home town. In the opinion of the president of the Student Council, himself a resident member of the Congregational church, *all* social activities in the local church are superfluous!

In the second place, the co-operative council of religious workers, which includes representatives from the two Christian Associations and the local churches, both college and professional students, is a healthy symptom of interdenominationalism, and should be encouraged. This council has done pioneer work and has accomplished, among other things, the organization of the School of Religion. Its chief function is to correlate and unify all the religious and socio-religious activities on the "Hill" and to promote volunteer Bible and discussion classes, "mixers," religious campaigns, etc.

Finally, it is the conclusion of the writer that the Kansas School of Religion offers by far the single most hopeful possibility for the religious education of the students of this university. His dual position as a director in a local church as well as an instructor in the school should prevent any suspicion of special pleading.

The School of Religion is interdenominational. It is closely affiliated with the university and receives credit from it. It assists the student in the intelligent and systematic reconstruction of his philosophy of life and of religion. It thus supplements the university curriculum in two ways: by the addition of courses

and also through its freedom of interpretation of all facts in humanistic terms. Further, it aids the student individually in the social interpretation of his various college activities through personal contacts and conversations with the instructor who considers this function an unofficial though important phase of his work. Perhaps the best work that it has done and still hopes to accomplish comes through these intimate relationships of student and teacher.

MANAGING THE WORLD

The Most Representative International Assembly

H. E. EDMONDS, DIRECTOR, THE INTERCOLLEGIATE COSMOPOLITAN CLUB OF
THE CITY OF NEW YORK

An international body for the discussion of world problems, which in point of membership is even more representative than the Assembly of the League of Nations, is the International Student Assembly of New York. In no other place could such a widely representative student body be formed as in this, the greatest and most cosmopolitan student center, with its many large institutions enrolling students from all parts of the world. The Assembly is composed entirely of students from the universities and professional schools of New York City, and they come from seventy different nations. The germinal idea in the formation of such a body came from perhaps two sources—the League of Nations and a somewhat similar student body formed two years ago in Oxford University, although in important respects it differs from each of these as a description of its structure and functioning will show.

The composition of the Assembly is what gives it such an extremely international aspect—practically all races, colors and religions finding representation in its membership. Seventy lands are thus represented by *native student* members. Unlike the Oxford Assembly, the students are not all of one institution, but

come from the membership of the Intercollegiate Cosmopolitan Club, an organization of students from all lands who are studying in the colleges and professional schools of Greater New York. Each national group of students is represented by two delegates elected by that group, regardless of the size of the country or the number of students of that nationality resident in New York. Thus China, with several hundred students, has only two representatives, while Cost Rica, with its two students, who are automatically seated, has equal representation. The advanced spirit of the body is further illustrated by the fact that no account is taken of whether or not a land is politically independent, the various colonies or mandated territories being freely represented. Thus the Philippines, Hawaii, Mesopotamia and Armenia each have two representatives. In a few cases there is only one student and consequently he is the sole representative of his nationality.

As the system actually works, practically all the important nations are represented and many of the small ones. The United States has only two members the same as other lands. Canada and Mexico are the other important countries represented on this continent. Most of the countries of Europe, including Russia, are represented, and also most countries of the Near East, the Far East and South America (with the exception of Brazil). Australia and several parts of Africa are also included. Some of the more unusual delegations in this international mingling of Orientals, Anglo-Saxons, Latins, Teutons, etc., are those of Persia, Siam, Turkey, Java and South Africa.

Evidence of the modern is found in the large feminine element in the Assembly, one-third of the members being women students. Quite a few of these are not merely interested spectators, but enter actively into the discussion.

The organization of the Assembly is extremely simple. There is no constitution, "covenant" or written document of any nature, but the actual working rules and arrangements are made by an Executive Committee of five elected at large. During the past year this committee consisted of one student each from the United States, Wales, Mexico, Holland and the Philippine Islands. The important work of selecting the subjects for discussion, the pre-

siding officers for the different sessions, and the rules of debate is left to this committee.

Since the purpose of the Assembly is to exchange views and get the general sentiment of the members on international problems through friendly but frank discussion, the meetings are devoted entirely to such discussion. In the Oxford Assembly questions are introduced and referred to special committees which work on them and submit detailed reports, which are then debated by the full Assembly and adopted, amended or rejected. It was not thought advisable to attempt such detailed committee work this year, but at the end of each session, which is devoted to the discussion of only one subject, a vote is taken in order to ascertain the general opinion. Discussion in all cases is limited to the student representatives themselves, though visitors are cordially invited to attend and at the initial meeting a prominent American was asked to speak.

The Assembly did not hesitate to attack vital world problems even though they involved highly nationalistic or racial controversies. It was felt that if these problems could not be discussed in a calm, frank and friendly manner by students who are associated together to further international understanding, there could be no hope for the governments of the nations ever coming into friendly conference and agreement. On one occasion when the justification of the French invasion of the Ruhr was up for discussion, the two representatives from Germany thought it best to refrain from attendance, but sent a letter in which they explained the reason for their absence was a fear the discussion of such a nationalistic controversy while the situation was so tense might lead to a marring of the existing friendly relations between the German and French students—relations which they earnestly desired to maintain. The letter was read to the Assembly and the majority of representatives while sympathizing with the friendly intentions of the German students, at the same time felt their fears were unnecessary and that they should have been present at the meeting.

The first subject discussed was the use of the economic power of the United States to force a settlement of affairs in Europe,

Robert S. Lynd, one of the two American representatives, presiding. While the European representatives took perhaps the leading role in the discussion of this topic, interest was widespread and members from all sections participated. Practically every member favored active participation by this country in the settlement of the affairs of Europe, though a few did not favor economic pressure. The vote, however, showed a large majority for the affirmative.

In the second meeting the representatives of colonies, mandated territories and non-independent nations had opportunity to express their aspirations. The subject discussed was "The Existing Colonial System Should Be Brought Into Accord with the Principle of Self-Determination," and the delegates from India, the Philippine Islands, Korea and various parts of the British Empire figured largely in the discussion. H. M. Sein, of Mexico, was the chairman for the evening. The body generally favored the eventual granting of self-determination, but in its immediate application there was a sharp difference of opinion, and as the limited time made it impossible to work out a detailed plan for each case, the Assembly got no further than this frank exchange of viewpoints.

Mention has been made of the session devoted to the discussion of the French occupation of the Ruhr, which took place at the time when that question was attracting so much attention throughout the world. Though there was some defense of France's action, the overwhelming majority of representatives did not consider it justified or advisable. At this session one of the students from South Africa, W. deV. Malan, was chairman.

The Russian problem was not ignored by the Assembly, despite the outlawing of that government by the great nations. The question debated was whether or not full recognition should be granted to the present Russian government, and the vote showed two to one in favor of such recognition. Rather curiously one of the leading contenders for the recognition was a representative from China. The Russian delegates opposed such a step as not for the best interests of their country. H. D. Gideonse, of Holland, presided.

The remaining problem discussed by the Assembly was the desirability of such regional policies as the Monroe Doctrine, and the traditional pride of the American-foreign policy was found to be unpopular with this international body. One of the delegates from Chile delivered the chief attack, but not only was it opposed by the Latin-Americans, but by many of the other representatives as well. The presiding officer for this meeting was J. S. Reyes, of the Philippine Islands.

While the subjects discussed and the opinions disclosed have proved very interesting, the chief significance of the Assembly is the spirit of friendship and frankness in which the discussions take place. The aim of the students is not to let national jealousies, prejudices and selfish interests determine their stand on the questions discussed, but to give their frank opinion as to what is right, just and expedient in the settlement of these international problems. The interests and national needs of the various countries are, of course, set forth by the delegates from those countries, but always there has been a spirit of friendship and tolerance to those of other viewpoints and a desire for international understanding and unity.

Thus have its discussions contributed to the moral disarmament of the world without which actual disarmament can never be achieved. Its efforts will have been abundantly worth while if it challenges the imagination of others and encourages them to believe that a cooperative world is as possible as a cooperative family if the mind and heart are large enough to grasp such a conception.

PRESBYTERIAN COLLEGES THEN AND NOW

FREDERICK E. STOCKWELL, College Secretary

At the close of the college year 1912-13 the total productive endowment of all the colleges of the Presbyterian Church, U. S. A., was \$13,541,175.00. At the close of the college year 1922-23 it was \$25,418,000.00. The total assets of the colleges ten years ago were \$32,543,102.00 now they are \$57,786,886.00. The preparatory students during this period have decreased from 4,114 to 2,070 while the total number of full time college students has increased from 7,704 to 13,551 with a total enrollment last year of over 20,000. The annual current expenses during this same period have increased from \$2,419,026.00 to \$5,873,600.00.

During this decade 15 colleges and academies that were actively engaged in the educational work in cooperation with the Board are no longer thus allied. Some have closed and their property has been liquidated, some are temporarily closed waiting for financial adjustments, and some are functioning independent of the Board. Five institutions, however, have been added to the list of those with which the Board cooperates.

It is significant of the great strain and stress under which college presidents labor, to learn that only 14 of the college presidents out of more than 60 who were serving the Presbyterian colleges in the year 1912-13 are still at the head of the same institutions. Five of the college presidents of that period are still in the ranks but serving other Presbyterian colleges. In a word, in ten years there has been a change in the executives of some two thirds of the institutions. Ten years ago it was customary for colleges to seek for students. Today the great question is not the securing of sufficient students but the making room for the students that offer themselves. The question of a selected college group is coming more and more to the front in our institutions.

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